

TAPAS AND THE IGNORANCE

of the superficial and the real man
where there is
also a similar though lesser inability, the
difference
is phenomenal only. Essentially, in the
universal
order of things, the **inconscience** of
material Nature
is the same exclusive concentration, the
same
absorption in the work and the energy
as in the
self-limitation of the waking human
mind, or the
concentration of the self-forgetting mind
in its
working; it is only that self-limitation
carried to a
farthest point of **self-forgetfulness** which
becomes,
not a temporary action, but the law of its
action.
Nescience in Nature is the complete
self-ignorance;
the partial knowledge and general
ignorance of man
is a partial self-ignorance marking in her
evolu-
tionary order a return towards self-
knowledge: but
both are and all ignorance is, when
examined, a
superficially exclusive, self-forgetful
concentration
of **Tapas**, of the conscious energy of
being in a
particular line or section of its
movement of which
alone it is aware or which alone it seems
to be on
the surface. The ignorance is effective
within the
bounds of that movement and valid for
its purposes,
but phenomenal, partial, superficial, not
essentially
real, not integral. We have to use the

word "real"
necessarily in a quite limited and not in
its absolute
sense; for the ignorance is real enough,
but it is
not the whole truth of our being and by
regarding
it by itself even its truth is
misrepresented to our
outer awareness. In that true truth of
itself it is an
involved Consciousness and Knowledge
evolving